



Quarterly Luncheon – January 9, 2016

Welcome and Prayer

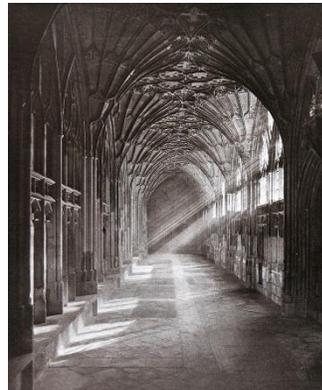
Introduction

Ancient-Future Faith Network

- Greeting for Dr. Chris Alford, Founder and Board Chair
- Demonstration of AFFN Web Site
- Membership
- Questions

Kentucky Cloister

- Fellowship
- Encouragement
- Networking
- Resourcing
- Outreach
- Education



Program

I. Ancient-Future Faith in a sentence:

***“The road to the Evangelical future
runs through the ancient Christian past.”***

-- Robert Webber (adapt. Chris Alford)

A. The road to the Evangelical future...(worship)

1. Defining terms



a. “Evangelical” refers to:

Anyone who believes in the message that the death and resurrection of Jesus Christ is the good news of the forgiveness of sin, and the inauguration of a new humanity.

-- Robert Webber, *Common Roots*, page 33

b. “Future” refers to today and tomorrow and beyond

2. Why do we worship as we do?

a. 1999 Meeting with Dr. Robert Webber

b. Two passages to consider

And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written,

“This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men.’ You leave the commandment of God and hold to the tradition of men.”

rejecting the commandment of God in order to establish your tradition!”

Mark 7:6-9

So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

2 Thessalonians 2:15

c. Webber saw a crisis in the current approach to worship

Unfortunately, many churches have lost contact with this biblical and historical tradition of worship and have turned it into an invention of their own making.

Robert Webber, *Ancient-Future Time*, p. 27

- Cultural Compromise
"[We] follow the lead of the culture..."
- Individualism
"We celebrate our own experience with Christ."
- Consumerism/Pragmatism/Entertainment
"Jesus has become a product we (buy) and worship is the primary channel for sales."
- Therapy/Psychiatry
"[We] discover [ourselves] and [our] potential in life."

Quotes taken from Robert Webber's
Ancient-Future Time and Who Gets to Narrate the World

- Priorities of Leadership

"Our people don't know what worship is because we leaders don't know what it is. Consequently, our understanding of worship is based on man-made traditions or current trends."

Dr. Bruce Leafblad, Speech to Worship Leaders

"In many of our churches today there is a neglect of remembrance...arising from the loss of attention to the whole Bible... A shift has taken place toward a focus on therapeutic or inspirational preaching and to the rise of entertainment or presentational worship."

Dr. Robert Webber, *Ancient-Future Worship*



3. Does it matter how we worship?

- Two quotes to consider:

Lex orandi, lex credendi, lex vivendi
As we worship, so we believe, so we live.

-- Att. Prosper of Aquitaine (5th century)

"how we [worship] shapes who we are."

-- Robert E. Webber, *Ancient-Future Worship*

- If worship is critical to forming our faith (what we believe and how we live) then why and how liturgy is planned and carried out is critical!
- Where do we turn for answers?

B. ...runs through the ancient Christian past.

1. Dr. Webber espoused a return to “Classical Christianity”
2. Defining the term – Classical Christianity
 - a. Pre-denominational (orthodox consensus)
 - b. Covered the first five or six centuries of the Church
3. Webber, like the Reformers, believed returning to the source (*ad fontes*) would reveal a purer form of the faith
 - Two quotes to consider:

There is...a pressing need to reflect more deeply on the substance of the biblical narrative, its articulation in the historic faith and to a recovery of the fullness of this heritage. May the church not be formed by the world in which it lives, but by the narrative to which it belongs, the story of God. For it is only through God's story proclaimed, enacted and embodied by God's people that the world will learn its own destiny.

Dr. Robert Webber (Ancient Future Worship Blog)

Classical Christianity was shaped in a pagan and relativistic society much like our own. Classical Christianity was not an accommodation to paganism but an alternative practice of life. Christians in a postmodern world will succeed, not by watering down the faith, but by being a countercultural community that invites people to be shaped by the story of Israel and Jesus.

Dr. Robert Webber, *Ancient-Future Faith*



4. According to Webber, “worship is proclaiming and enacting God’s narrative” (story of salvation history)

- Quote to consider

“Understanding [God’s redemptive purposes] consists of showing why there are a number of covenants with mankind and in teaching what is the character of those covenants.”

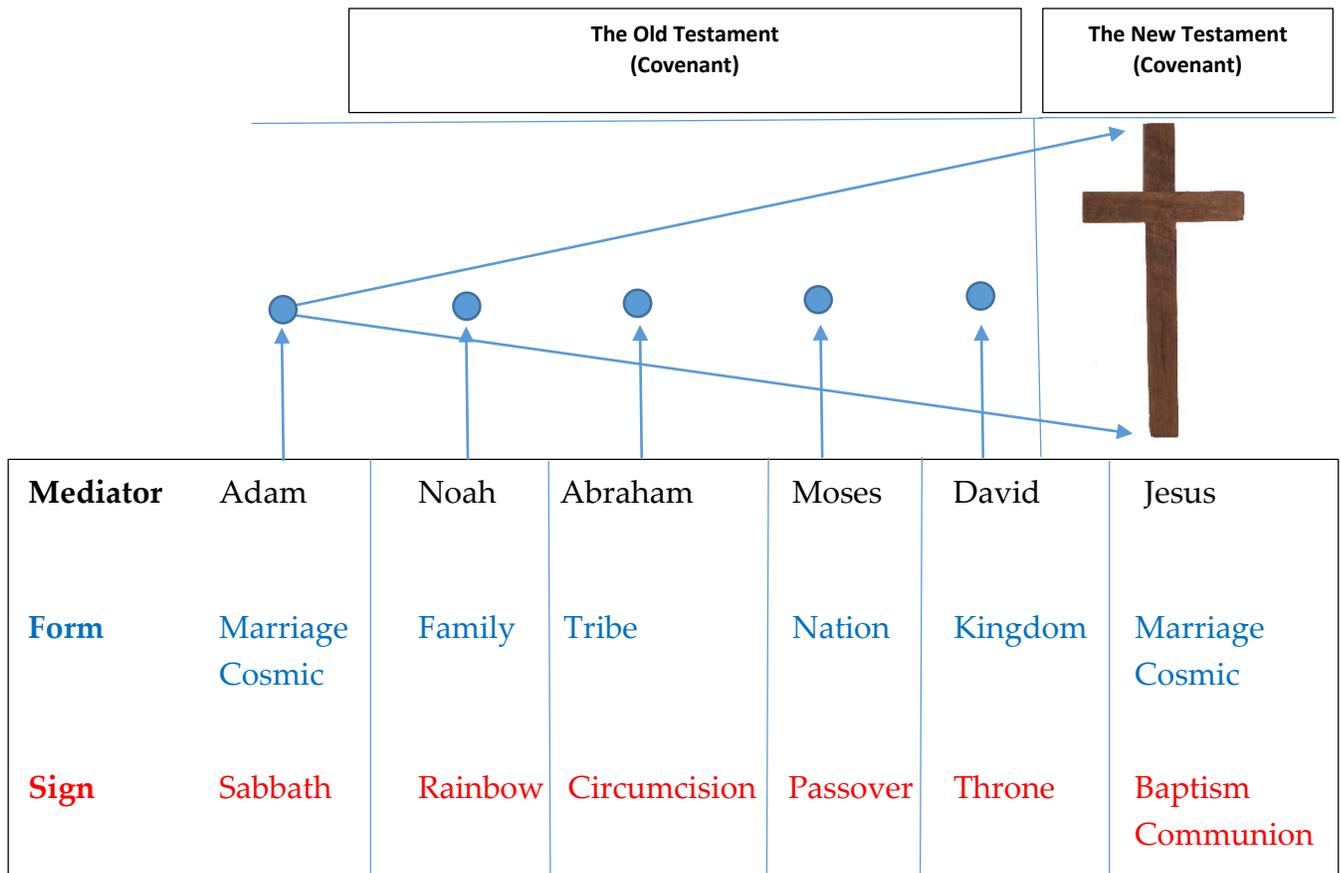
Irenaeus - 125 AD – 202 AD (Against Heresies)

God’s Covenants as Revealed in the Scriptures

Covenants Create Relationships (Marriage/Adoption)

Covenants have two components – Word and Sign

Word = Expectations (Vow), Sign = Sacrifice/Meal for Ratification



- Quotes to Consider

“The content of worship is a rehearsal of the covenantal relationship God has established with Israel and the church.”

Robert Webber, *Ancient-Future Faith*, page 103



From a biblical point of view I would argue that the content of worship is "the gospel in motion." Worship involves us in the story of God's saving deeds and our relationship with God—which is established by God's activity on our behalf. The content of worship is essentially the gospel—the narrative from creation to re-creation. It is telling and enacting the story of the living and the dying and the rising of Jesus Christ, and everything that that implies for us.

Robert Webber, *Interview with Emily Brink*



“Biblical worship centers on Word and Table.”

Robert Webber, *The New Worship Awakening*, p. 40

- Christian Worship has at its heart, the two covenant components – Word and Sign (Table)
- As we survey the Scriptures we find God’s order for our gatherings
- There is a discernable four-fold pattern for worship
 - Exodus 24 – the Sinai Covenant
 - Nehemiah 8 – and the renewal of the covenant
- In the New Testament
 - Acts 2:42
 - Luke 24



- In each of these instances a pattern emerges:
 - God gathers His people
 - The Word of the Covenant is proclaimed and heard
 - The Sign of the Covenant is offered – a sacrifice or meal
 - And the people are sent forth to live the covenant
- Worship, defined Scripturally, is Covenant Renewal

Example – KBC Music Conference

2. What conclusions can we draw.

Discussion of our next meeting

We will begin to unpack the “Call to an Ancient-Evangelical Future”

Closing Prayer